THE UNITARIAN

AUGUST 1908

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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THE UNITARIAN

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Out-of-door essays in which the ways of nature are drawn as parables to illustrate moral and spiritual lessons, and to impart the courage and optimism which human nature, as the nobler counterpart, should likewise reflect. The freedom of the open air and the unfettered spirit breathes through the pages of this little volume, and one closes it with refreshed and stimulated courage.

SOME PRESS COMMENTS

The Inquirer (London)

An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the American Unitarian Association, both as to form and contents, and that is saying a good deal. The four chapters printed in large clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul", "The Haunts of the Hind", and "Do We See Nature?"

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Four interesting, ingenius essays written for the encouragement and delight of the average man who because he knows that he is not conspicuous underates his importance in the scheme of things.

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Springfield Republican

George H. Badger fails to identify himself on the title page of "The Water-Star", but the contents of the little book are sufficient warrant for making his acquaintance with no other introduction. Three parables: The water-star: the fisherman's ugly hut on the seashore; the deer that lives among the crags; they bring a message to shame our discontent with despised environment. The water-lily grows up from the mud, the artist fixes upon the cabin on the shore as the central figure of his landscape, the deer accepts and glories in his rocky pasture. In three chapters these three thoughts are finely expounded. The book is published by the American Unitarian Association.

Pittsburg (Pa.) Bulletin

Perhaps these beautiful thoughts should be called parables or sermons, rather than essays for they are both. They embody highest teaching in simplest language and are studded with anecdotes and examples by way of illustration which will make them plain to the simplest reader.

New Bedford Mercury

Direct, forceful, full of apt suggestiveness.

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The author speaks in parables—his parables are certainly entertaining and the wisdom he imparts through them most wholesome.

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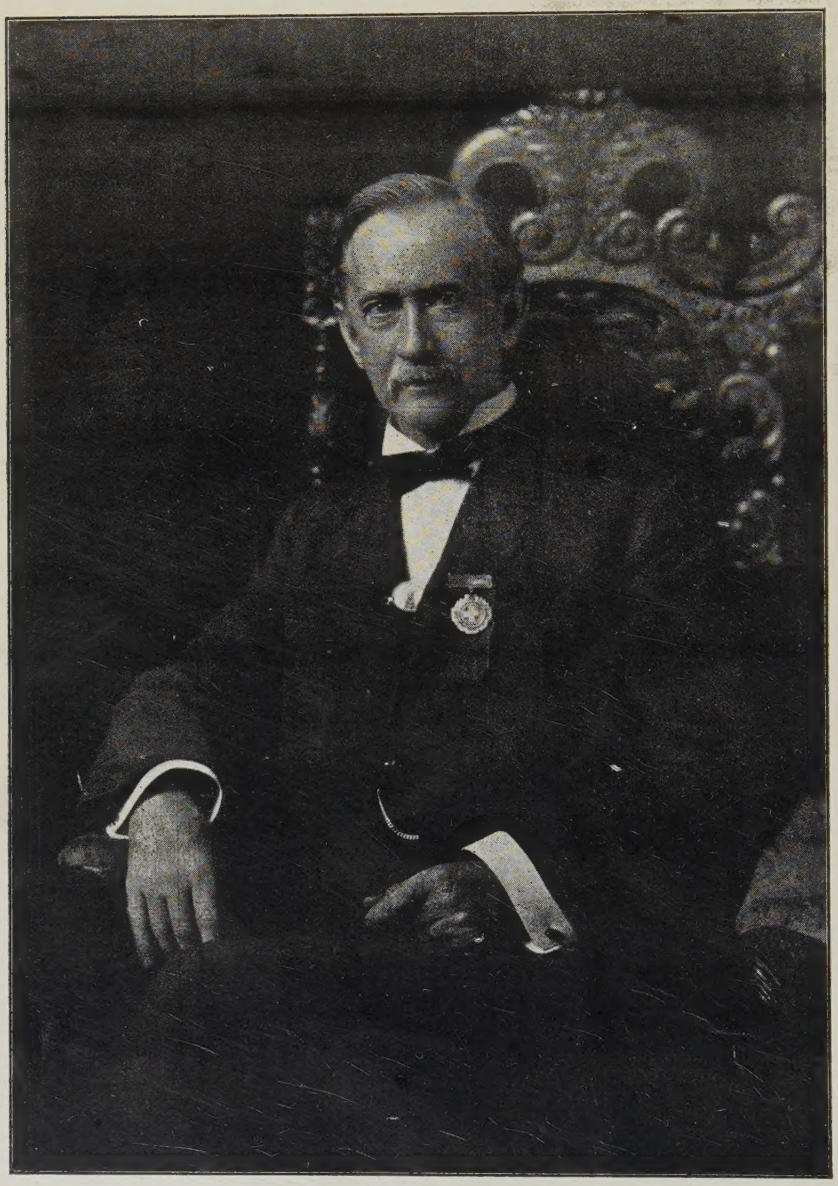

REV. CHARLES W. WENDTE

Minister of First Parish, Brighton, Mass., Secretary of The International Congress of Religious Liberals, Author of "The Students' Diary", "Freedom and Fellowship in Religion", and other books.

THE UNITARIAN.

Vol. III. (New Series.) AUGUST, 1908 No. 8.

HARVARD University certainly did a distinguishing and eminently satisfactory act when it bestowed upon William Channing Gannett and William Wallace Fenn together, at the last Commencement, the degree of Doctor of Divinity. Mr. Gannett's place in our affections and esteem has been long established. As the author of several books and unique sermons, notably the sermon entitled "Blessed be Drudgery", which perhaps has been more vitally helpful to more people "of all sorts and conditions" than any other single sermon published in our generation, and as the writer also of many hymns and poems which have become preciously familiar throughout our churches and homes, his place is one of unique significance in the liberal fellowship; while his service as pastor and preacher at several important stations, and his part, gentle but insistent, in influencing our denominational development has been not slight. Surely the distinction of this degree for him has been only too long delayed.

William Wallace Fenn belongs to a younger generation, but has won an indisputable place of leadership amongst us. As a preacher in Chicago his influence was wide and effectual. As professor of Theology at the Harvard Divinity School, and now its Dean, his service has become one of very far reaching value, in shaping the ideals and faiths of those who are to be future leaders and fashioners of the faiths and ideals of Unitarian congregations. We only wish that as an attendant of the bestowal of the degree, Dr. Fenn might have been put under bonds to publish in permanent form some of the results of his study and thought to fill a very crowding need amongst older clergymen and students of theology as well as the boys at school. The strange lack of our denomination is in the production of any systematic literature of the larger and nobler theology: and no one could give us what we need in more valuable form than the Dean of Harvard Divinity School.

A FORTUNATE choice of place has been made for the next meeting of the Ministers' Institute in September. Templeton is a beautiful village in the heart of Worcester county, Massachusetts: the country about is delightfully picturesque: we have there a fine type of the old New England meeting house, and a most excellently appointed inn is conveniently situated in the middle of the town. The advantages of a place of meeting retired from the distraction of a large city, and offering the atmosphere of a "retreat" have been made manifest in the preceding meetings at Petersham and Hackley. The Committee have provided, too, a most attractive program. The attendance should be large.

THE notable success of the Isles of Shoals Sunday School Institute will be a great satisfaction to all friends of what is beyond question the most vital responsibility of our churches—our Sunday School work. Doubtless the chief value of this success lies in its promise for the future. Its promoters will go forward with plans for another year with greater courage and confidence; and we trust that our separate Sunday Schools, will in a twelve-month, awake to still more hearty realization of the opportunity which the enterprise affords. Its complete ideal will only be reached when practically every Sunday School, at least in New England, shall have its representatives there, sent by the school or church at its expense.

THE NEW YORK SUN AND THE PARAGRAPH PULPIT

THE New York *Sun* is displeased with the Unitarian method of the "Paragraph Pulpit," and is sure that the fathers of an earlier generation would never have done such things. The *Sun* is perhaps the best edited and affords perhaps the most enlivening reading of any of the great New York journals, but it has its idiocyncracies. It has never discovered any movement for political or social reform for instance, which did not immediately move it to a quaint admixture of ridicule and righteous indignation. In religious matters it is of the number of those who continuously blame the churches for not being more progressive and practical, yet are shocked in detail by every move which any church may make toward progress and practicality. Unitarianism is the favorite abhorence.

Its dissatisfaction with the Unitarian manner of using the "journalistic" method of accomplishing the end for which Unitarian churches stand is not therefore surprising, or even disconcerting. That "journalism" should be used as a means either of political or social, or religious advancement is quite contrary to the *Sun's* established traditions—it has other ends in view. Yet this interesting comment of this very interesting New York daily may become a good text for a word or two about our manner of missionary responsibility.

Of course, as everybody knows (except the man who wrote this editorial,) the substance of the "Paragraph Pulpit" publication is wholly dignified and serious. There has been no sensationalism, no discourteous attacks on the faiths of other churches, no controversial tone, no bitterness or flippancy, not even an aggressive denominationalism; no criticism has appeared anywhere of the *content* of the articles published. It is simply the "journalistic method" which grieves the fastidious.

But what are we here for? Why Unitarian churches? Why the separate machinery of a distinct denominational organization? Plainly because we believe that there is a way of interpreting the great realities of religion, the deep and utter facts of human experience, different from that of the other great religious bodies, which is not only *truer* than theirs, but *better* than theirs—more conducive to social progress, more helpful to the best sort of manhood and womanhood. To have more of it in the world is to have a happier and a better world: to have more of it in a man's soul is to have a more vigorously useful and happy soul. This conviction is the only valid reason for maintaining our separate

Unitarian organizations, and it is an imperative reason for eager zest in the spread of our faith.

Conventional missionary methods are good so far as they go, but in the Twentieth Century they do not go very far. Experience has made that very evident. The sensational methods of the revivalists and their "yellow" propaganda in the nature of the case are distructive of the very spirit which must lie behind all rational and sane impulse of religion. But a frank endeavor to meet the people who will not come to church and will not read "religious literature" and usually "change the subject" when religious topics are broached in conversation,—on the congenial platform of the daily newspaper, and there give them in a pointed, incisive, crisp paragraph or so a quick insight into the significance of a "Twentieth Century" ideal of religion, is a frankly "Twentieth Century" way of doing things which has good sense and high purpose practically combined.

And there is no future for Unitarianism save in a frank realization of the fact that our missionary responsibility involves the doing of some things *which other churches will not do.* Our appeal must go to those who are dissatisfied with the accomplishment of other churches, and estranged from them. Our responsibility is precisely to those people who, because they have become "secularized" as they imagine, must be met with the strong incentives of a vital religion through secular channels. Mr. Casson's Paragraph pulpit scheme will not do everything; we still believe that the spoken word must count for more than the printed word for multitudes of those who need us most; but for its own sphere its method is precisely true to the ideal for which we stand. Whether Channing and Dewey would have approved of it is a wholly futile and irrelevant consideration; religious and secular conditions have greatly changed; the Unitarian ideal and motive have somewhat changed—but the Unitarian *principle* persists, and with it the rigor of the Unitarian missionary responsibility. It is our business to do just that thing, and to do it energetically, which will actually make more men and women know the larger and nobler way of religion, and yield to its contagion speedily.

Star Island

By SARAH C. FAUNCE

A mass of rock, unending sea,
  The boundless sky above,—
The perfect blending of these three,
  And then—this isle we love.

The tossing wave, the dashing spray,
  Against the rocks so bare,
The dark sea-weed, the clover tall,
  The wild rose sweet and fair;

Each with its own completeness
  Lends to the beauty rare,
And weaves such a charm about us
  As banishes all care.

The "White Light", rising lone and still
  Sends forth its cheerful ray
To sailors tossing on the sea
  To guide them on their way.

The chapel, unadorned by art
  Is man's device and care:
Yet, while we gaze, on us descends
  The hush of silent prayer.

Where lies, O lonely isle, thy charm?
  Why love we thee so well?
In silence our best answer lies,
  For words must fail to tell.

Go to the rocks, sit, watch the sea,
  And to its tale give ear,
And then unto thy waiting soul
  Shall come the answer clear.

The Stage and the Church

By J. SEDGWICK COWPER

RECENTLY the writer was invited, and consented to preach in a certain city church. The satisfaction at the honor was quickly dissipated when the pastor added "and I suppose you have no objection if we advertise you as a converted actor?"

"Indeed," I replied, "I have and a strong one too; I would be much offended if you did any such thing". My friend's astonishment grew apace when I added that I was not a "converted" actor, and that there was nothing in my dramatic associations I repented, regretted, or felt ashamed of. Comforting explanations followed and my friend was glad to learn that there are theatrical companies whose members are ladies and gentlemen in all the better senses of the words, whose companionship is morally bracing, intellectually stimulating and artistically inspiring.

The churches do not often hear of these for it is not from the ranks of these that "converted actors" come. Conversion implies a consciousness of deliberate sin. All the "converted actors" I have heard of were men whose lives were deliberately bad. Significantly enough they were all bad actors too, though bad acting is more probably a form of original than deliberate sin.

Perhaps the reason good actors rarely join the ranks of the converted is not so much because the god of this world has blended their eyes to the most important things of life, as that great actors are usually only found in the ranks of the morally clean and the intellectually earnest. It is no more easy for the drunkard, the chamberer and the wastrel to drift to high success in the dramatic art, than it is for him to drift to a professorship in medicine, or a judgeship in law. Even scripture suggests that the race is normally to the swift, and the battle to the strong.

Yet the sorrowful fact remains that the original attitude of the pastor is typical of the Christian churches. It is considered a proper attitude to taboo the theatre and all its belongings without thought or question. "Can any good thing come out of Nazareth" argument seems superfluous. I recall the remark of a lady, who in the days of my youth silenced my proposal to offer debate to a near-by church on the subject "Can a Christian attend the theatre?" with the words "Oh, it wouldn't be fair to ask them, because, what could they say? Everybody knows that it's wrong to attend the theatre! Her ingenousness was irresistible, and the question was tacitly and tactfully dropped.

Without question, this attitude of ostracism would be admirable if also it were beyond question that the stage is entirely bad and incapable of worthier uses. Then hostility would become a duty, and aggressive opposition with extermination for its ideal would be the only proper attitude. On the other hand, if the stage be not wholly and irrevocably bad, indiscriminate opposition is a mistake and likely to defeat its own purpose. Indeed, just so far as the stage contains good will indiscriminate opposition come to nothing. The evil will entrench itself behind the invulnerable good and opposition become futile. If there be an element of goodness in anything, though in the combat you harm it and yourself, yet in the nature of things you cannot destroy it. Even good men cannot thwart good works. Saul, the zealot only kicks against the goad; George Whitfield yearning for funds for free Bibles prays vainly for increased values for his slave holdings, and Archbishop Magee sees with sadness the growth of the teetotal movement.

Let the fact be fairly faced that the stage has survived all opposition and

proven its futility. In Shakespeare's day the law prohibited "rogues, vagabonds and players" from coming within three miles of a town. The stage was considered too degraded for even a degraded woman. What could the advocates of ostracism wish more than that, without becoming vindictive? Yet in spite of all the stage has emerged, until in this age its distinguished leaders visit towns with impunity, nay even visit the monarch and are accounted worthy with scholars, artists and educators for the dignity of knighthood. Even among the churches signs of liberal thought are observable, though in this as in other reforms the pew will be ripe for change ere the pulpit gives the leading. This is most natural; conservatism is the policy of greater safety.

The proof that the stage contains properties and capacities of goodness lies in this very fact, that the stage has emerged from prosecution and disfavour into recognition and honour. There is some wickedness, some shame and a very great deal of foolishness in the stage of to-day, but it is not for that it is honoured. The stage exists to-day because of its good and despite its bad.

Until the churches recognize that the stage fills a want in the life of the people, that it is a thing not wholly bad, that even under the frown of the churches it fulfills some noble ends and useful purposes, and that some form of discriminating treatment is already called for, it would seem as if their well-meant efforts are to bring little fruit and that not wholly sweet.

One very great difficulty under which the better part of the stage suffers is that unlike other professions there are no barriers to it. It knows no test of education, of morals or of ability. The tyro who has to "howl like an unfuriated mob" in the wings, or stalks on to say: "My lord; the carriage waits!" in the common judgment is an "actor" equally with the man of culture or genius, whose art is his enthusiasm. The lady in the "musical comedy" who sings:

> "Come mother dear dispel your grief
> A song and dance will bring relief."

is an "actress"; so also is the broken-hearted mother who joins in with the high-kicking operation which follows, and with a good press manager they could probably loom larger in the vulgar eye than Ellen Terry. Mr. Gilbert in one of his comic operas says:

> "And every girl and every boy
> That's born into this world alive
> Is either a little Liberal
> Or else a Conservative."

The stage is more democratic than Mr. Gilbert. In stageland every man is an actor, and every woman an actress. The free and open stage which admits all can expel none. The lawyer, the doctor and the clergyman is disciplined for unbecoming conduct but a stage with no barriers for excluding has no powers for expelling.

A very great step toward bringing the church and stage into better relations will have been taken when the stage organizations adopt some system of distinguishing among themselves between those who are morally and artistically fit, and those who are not.

But just as the stage owes a duty of discrimination toward herself, so also does the church by recognizing in dramatic exposition—judged simply as an art—something both innocent and natural, of great beauty and wide appeal, possessing infinite capacities for intellectual delight, moral elevation and spiritual culture. Acting is the most natural of our powers. We are all actors. The infant gesticulates before it talks. The little child ekes out his scant vocabulary by acting. Every change of voice and feature in the persons whose manners charm us most is unconscious acting. Ask an innocent person to tell you what a spiral staircase is, and by my troth, if they tell it not more by their hand than their tongue, then am I no prophet. And just as your victims acting illuminates his laboured words, so great acting illuminates great thoughts. The poet can no more enclose his spirit in a system of words than the theologian can enclose God in a system of theology. The great actor, brooding over the poem, catches the unspeakable thought of the poet and through the undefinable agency

of his art, like deep calling unto deep, the spirit of the actor calls unto the spirit of his listener. So great was the range of meaning that Forrest could put into the awful "Fool! Fool!! Fool!!!" uttered by Othello when the innocence of the murdered Desdemona is revealed, that it is said it would have been an education to Shakespeare himself. We recognize the legitimacy of dramatic power in the orator and preacher, for great preachers have invariably the marks of great actors, though with them as with great actors the absence of "stageness" deceives one into imagining that the intention to act is absent, which likely it is. Indeed was it not a half-conscious sense of the dramatic which prompted my friend's wish to advertise a "converted actor" as a pulpit attraction?

How desirable a thing it is then, that an art of such utility and beauty should be cut apart from all unwholesome connections and used only for noble purposes. Then, the stumbling-block would be moved from before the feet of our young men and women, to be transformed into a pillar of strength and guidance. No great revolution is needed to accomplish this. It is not necessary that we play dramatized versions of Sunday School books, or make doctrinal differences the future motive of the play. The real function and the best moral use of the drama is "to hold the mirror up to Nature". When we have a drama that shall be true to Nature there will be no need to preach a moral. Nature is her own best preacher. If we could obtain a drama that should be as true and unforced as life, we would obtain the summons borne of dramatic effort. Then the stage could supply that experience in the problems and deceits of life for lack of which so many lives suffer shipwreck. The drama which will faithfully "show virtue her own face and scorn her own image" will surely be a moral education. It would create a perspective atmosphere. It would foster the sympathetic and emotional, and supply those conditions in which good impressions are best received. We could afford to show life in its nakedness where it is naked. We need not fear the drunkards, the low-livers and the criminals of life, if so be that we preserve the balance of nature, and keep them—like nature—in subjection to the sunshine and warmth of life, the faith, the quiet heroism and the larger charity with which this old earth seeks. Let us have done with the impossible stage Irishmen, stage villians and stage parsons. Let burlesque go to her own place. The earth is not a sewer; let us sweep away the filth of the "society" and "problem" play. If in actual life a small number of wealthy degenerates, infinitesimal in numbers, and of whose importance on earth neither God nor man seems much to care, wish to live on the principles of a stud-farm, what looks that to us who are healthy and honest, who love to toil, and sing, and joy in the sunshine of God's out-of-doors? Is there no more delectable dish than the sweepings of their stables? And if there be appalling wickednesses on earth, and truth demands their proportionate presentment, let us show them, not that we might jest at them, but as they are in nature in all their native hideousness, and for the rest, let us, even as we do in real life, leave that for the sociologist and the plumber.

This change of program could be accomplished very surely were the churches united in endeavor. The nerve centre of the theatre is the box-office. The carpenter who offered to build me a house with the roof in the cellar if I so wished, is not more anxious to please his clientele than is the theatrical manager. The public control the theatre and the remedy for its cleansing is in their pockets. The drama of to-day reflects pretty accurately the taste of its patrons. The approximate percentage of good, bad, indifference and haste which represents the drama of to day parallels the character and aspirations of its patrons. That this is so seems perfectly just. Let the man who pays the piper call the tune. Under similar conditions, similar results obtain. The drama can never be much in advance of its patrons' pleasure.

Wise words, earnest wishes and brilliant essays will never elevate the drama. Theatres—like churches—require a certain metallic lubricant to keep their machinery of service going. The conversion of the drama depends upon the support a converted drama meets with. While the churches seek to withhold the support of their members from all sections of the drama, their wishes will be as ineffectual in the eyes of the managers as the wishes of the Orange Order are to the Pope. Their efforts are misplaced. They are like the crew of a becalmed ship with their backs against the mainmast trying to push their ship into port. They are like a parliamentary delegation of ladies, whose member honours them, respects their feelings and at heart agrees with them, yet cannot forget that in a close poll, one unkempt voter is worth more than three lady members of a Browning Club without votes.

Until the churches sanction and encourage their members to support those plays and players whose art is good and true, they cannot expect the managers to present better fare. Few men can afford to lose the half million dollars which it is reported covers the late Henry Irving's loses on Shakespeare. The manager who would keep out of the Bankruptcy Courts, has perforce to decide the merits of his production after the fashion of the editor who replied to the query as to which is the greater author, Shakespeare or (good heavens) George Ade, by saying: "It is impossible to judge as yet, for although Bill has had a longer run than George, George has more paying companies on the road than Bill." Let it be clearly understood that when the demand for "Merry Widows" and "Peggys from Paris" is greater than for "King Lears" and Hamlets" the demand is promptly met. Let it also be clearly understood that when a large section of the public gives signs that they will support a drama which will be elevating in tone, healthy in interest and satisfying intellectually, that demand also will be met.

Perhaps some will moot the question as to whether the church has a mission toward the stage, yet it seems incomprehensible that a church with a mission toward the remainder of the whole wide world can draw an arbitrary line at an institution so deep rooted in the manners and instincts of all civilized peoples as is the stage. It is not enough for the evangelicals to retort that the mission of the church is to convert men's souls. Granted that that is the primal work of the church, it is not the last or the most important. A child might point a soul to conversion, but conversion is but the first step in the Christian life. Afterwards comes the work of the trained teacher and pastor, nurturing the milk-fed babe in Christ through continuous experiences until it becomes the strong-hearted, clear-eyed Christian man or woman, standing amid the uncertainties of life erect and absolute, sure of the foundations of faith, and seeming in all things the widening sweep of God's eternal providence. If the greater work of the church is not to teach men how to die easily, but how to live nobly, and if the stage be an accepted fact in civilized life, surely the relationship of the one to the other is revealed. So great a prize seems at the least well-worth an attempt at capture.

If the Hibernian societies of America can succeed in a few months in sweeping off the stage that half human, half simian travesty of characterization known as the stage Irishman, by merely notifying the theatrical magnates that their members would withhold their support from any offending play, what might not the organized might of the churches accomplish if by a judicious system of support and non-support they made it clear that art, literature and morality were to be made more fashionable and profitable than filth or foolishness. This change cannot take place in a night. It will be a creature of growth, and there are evidences that already we have it with us. It will require not only a period of training in liberal thought, but also in the elevating of the public taste. Our pastors must feel free to visit the theatre either from choice or for duty, and freer still to praise or blame, without fear or favour.

We must talk more about these things. We must forget to be condemnatory and learn to be critical. If discrimination is to be our weapon we must practice in its use. We must encourage dramatic effort in forms free from the miasma of an unregenerated stage, in lecture and recital and select performance. Let the message go forth that morality and truth will win our support as certainly as immorality and falsity will feel our sword.

And perhaps the greatest moral result will not consist so much in what we bring on the stage as in what we drive off. We could profitably reform on the lines of the poet making our present drama "fine by degrees and beautifully less." Certainly it will be a bad day for the unwholesome drama when the church reveals the face of her more unfavoured sister. Indiscriminate coercion has hindered good and bad alike. The arrow shot at random smites both friend and foe. When that rage which for so long has ran amuck, has learned to distinguish between friend and foe, then the disciplined attacks upon a position already depleted and antagonized by all that was ever good and true within it will assuredly tell. Discrimination like a two edged sword will cut both ways. It will be at once to Israel as a straight-smote pathway, and to the Egyptian a grave of waters.

At the least, among the things obvious are these, that the church's opposition to the theater has failed either to exterminate the drama or to count for much in its purification; that a "converted drama" is a desirable thing, and that reasonable methods could ultimately bring both church and stage into greater harmony, with benefit to both.

What Unitarianism Really Stands For

By REV. HARRY ELMER GILCHRIST

I PROPOSE to present, first, an answer to the assertion that Unitarianism is but a series of negations; second, the positive and affirmative side of Unitarianism towards religion in general; third, the Unitarian affirmations, touching the special points of theology; fourth, a brief answer to the most important criticisms received during this course of lectures; and finally, a picture of what I conceive to be an ideal church for this city.

In answer to the assertion that Unitarianism is merely an attitude of negation, I would say that any departure from any established regime must be negative in the beginning. It must show where it is not like that from which it departs in order to justify the departure. Every religion has been thus negative in its beginnings. The Protestants were originally charged by the Catholics as being a negative movement. Rubbish of an old building must be cleared away before we can put up a better building. So the Unitarians had to clear away many things outworn and outgrown in order to pave the way for the building of something finer in religion and morals.

This will be shown in the presentation of the affirmative side of Unitarianism. Beginning at the foundation, Unitarianism affirms its positive belief that religion is the spring of all right thought and action. Its faith in religion *per se* is positive and emphatic. It considers it to be of supreme interest and power, and the more rational it is the more useful it becomes.

Unitarians also affirm a confidence in an open pulpit, with free thought and research in religion. It will abide no formal and binding creed to chain the intellect, and limit the range and power of the mind and soul. It has no heresy trials; as it realizes that the heretics of to-day are the teachers of to-morrow. It

has a sublime confidence in the integrity of the natural intellect. It is, therefore, truly rationalistic, and believes that free investigation is essential in reaching positive results. Its method is the university method. In the universities of the highest rank, no longer is any attempt made to bind the teacher's convictions to a preconceived system. He is given free and full play to his mind. And such universities are distinguished by the largest constituency of the young blood of the nation. Yet it was a mighty fight to get such a position established. Let me refer you to Dr. Andrew D. Whites's work, "The Warfare Between Science and Theology," for the facts. We trust the mind in religion as well as in science and philosophy, believing that all comes under the process of evolution.

Dogmatists say that this means confusion and absence of definite principles. But how is it among the dogmatic churches? Please observe the differences among them. And this is a proof that the mind will not and cannot be chained. There is just as much confusion among churches with creeds as there is among scientists and philosophers without creeds. Medicine has many schools, but we would not like to stay the progress of medical knowledge by imposing a medical creed as a finality upon all. We find that leading minds, when freely exercised, usually agree upon the cardinal facts.

But we are told that while the churches differ in the nonessentials, they agree in the essentials. This is sheer nonsense, and is a meaningless phrase that has been sadly overworked. These churches have no common *regula fidel*, no common denominator, no agreement about what the essentials are. I once gave a paper before a body of dogmatic ministers, in which I made this assertion; and to my amusement five different standards for a *regula fidel*, or rule of faith, were set forth in the company. This is a fair sample of the situation.

Unitarianism puts its emphasis upon the primary condition of attitude first, in positive, unmistakable terms.

Another primary affirmation is our belief in a stalwart, manly honesty in the maintainance of our principles. We have no admiration for Unitarians under cover; for those who are Unitarians at heart, and who conceal their opinions under the halting and nebulous expressions of an attenuated orthodoxy, meanwhile preserving the appearance of snug respectability. I have been told that as good Unitarians could be heard in some orthodox churches in town as in my own. I don't believe it, for it is a confusion of attenuated orthodoxy with Unitarianism. Many Unitarians fall into the error of assuming that when an orthodox minister preaches a good moral sermon, which could be delivered anywhere, that he is a Unitarian in disguise. Just go and hear him on some cardinal point of theology, and you will be disillusionized at once if he is honest. I have heard this assertion about a prominent and popular minister here, and it is high time that the atmosphere of moral understanding be cleared of its fog. We do not especially admire a man who says the Litany, Nicene Creed and administers the baptismal office of the prayer book, who evacuates it of its meaning in the pulpit. We do not hunger and thirst after that sort of success which comes from facing both ways, and depends upon one's ability to conceal his real conviction while trying to say something worth while. We do not care much for that sort of a Unitarian who subordinates his conviction to a craving after fashionable society; who trims it to meet the exigencies of business and professional success; who dismisses it when married, or who will not stand for it openly when seeking preferment in educational circles. We believe in a Unitarianism honestly and loyally maintained.

Touching our affiliations on special theological points, I would say that while we have no binding creed we have by free thought and study come to a practical unity on the following points:

To affirm our belief in God, positively and absolutely; that He is immanent, omnipotent, infinitely wise, just and

good, a loving father of all souls. We believe that He is an evolving God, not in essence but in the human consciousness. Consequently the Old Testament God and the God of Calvinism or Catholicism; a God of wrath, a vindictive God, is not our God. We agree with Ingersoll when he says: "An honest God is the noblest work of man."

We believe in worship and prayer, in acknowledging our dependence upon God and in subordinating our wills to his. We believe that prayer puts us in tune with the infinite.

We affirm that our belief in man or in human nature a divine, and that he is at the summit of evolution so far, and is undergoing evolution now. We believe in no universal fall but that man is and has been from the beginning a rising man.

We affirm our belief in the continuity of revelation, and that the Bible contains a word of God; but is not the word of God. That it is a part of the growing Bible of the ages is our contention.

We believe in Jesus as a saviour, and not *the* saviour of the world. He is to us a splendid embodiment of a high spiritual and ethical idealism. He was the product of his age. And we view with suspicion the miracles as rising in an age of legend and myth. To us he was certainly divine, but not God.

We affirm our belief that man needs salvation; such salvation is primarily from sin itself. To us sin is relative and temporary, not a fixture in the universe. Salvation is by and in character, in what a person is.

We affirm our conviction that punishment is a natural retribution controlled by natural law; never vindictive; reformatory in function, and that it will continue as long as needed, but not forever, as sin will not be an eternally exciting cause.

We affirm our belief that heaven and hell are, primarily, states, and secondarily, places. They begin right here. In fixing attention upon the future exclusively, orthodoxy in the past has been a religion of focus. We believe in a religion of the here and now; the motives in which we do not lean upon future rewards and punishments, but upon the experiences here on this old earth of ours.

We also affirm our belief in the natural immortality of the spirit: that there is a life beyond death; that there will be future reunions of those now seprated, and that man will progress ever nward and upward.

Now, how would I clothe Unitarian ideals; or what would be an ideal church for us to have?

I would locate such a church in a conspicuous position, near the center of the currents of metropolitan life, surrounded by the libraries and other evidences of culture.

I would make it a people's church and forum combined. On Sunday mornings the usual service and worship of a free church would be held; and in the evening I would throw it open as a forum from which could be presented any noble ideal in religion, ethics, philosophy, science, economics; a veritable center from which would radiate out into the currents of our civic life the cultural effects of such a splendid dynamo. Sunday evening concerts for the masses, for the elevation of the popular musical taste, would find a noble service here.

I would make it a home for musical societies and concerts, such as choral symphonies and philharmonics, and a splendid place for visiting artists such as Kubelik and others.

It would be well to pattern it after Tremont Temple in Boston, which is builded on lines which render it suitable both as a church or a place for refined gatherings.

I would build it in the beginning only in outline, so to speak. I would leave niches for statuary to be placed therein from time to time in honor of those deserving such remembrance; and spaces for placing memorial tablets, also panels for beautiful paintings, or places for glorious frescoes. Would it not be transcendently fine to set forth upon the walls by the hand of genius a series of paintings representing the evolution of religion and man, following the

methods of the stations of the cross? Then too, at first, put in plain frosted windows to be replaced by art windows from those who may desire to thus contribute to its beauty.

I would have it present a combination of the modern and ancient illustrating the unities of all being when at the top. I would have it opened constantly for the tourist, the student and the weary to rest awhile; also, for the one who feels the need of a spiritual refreshment which comes from meditation amid scenes of beauty and noble suggestion. I would not have it a tabernacle in which to present the terrors of hell, but a temple in which to charm life upwards with visions and influences of sweetness and beauty. And through it all I would have expressed a grand cosmopolitan ideal.

Good Will at Streator, Ill.

A remarkable occurrence took place in the Church of Good Will at Streator, Ill., on a recent Sunday. The speaker for the evening service missed his train. The audience gathered and waited long for him, but he did not come. The president of the society noticed the minister of the local Episcopal church in the audience and asked him to speak. In the course of his remarks, which were brief and informal, he confessed to coming to Streator with a dislike for liberalism and acknowledged that he had bitterly fought it, but that now, with better knowledge, he found in it a friend where he had feared a foe. It is common for those who have left the old for the new to state their conversion, but it is significant for one who still remains with the old to speak so openly. President Williams, of the Good Will church, writes as follows regarding the incident: "Perhaps nothing so significant of the changed attitude of religion has happened in Streator as the remarkable address of Rev. Higbee in the Good Will church last Sunday evening. Such an apparent coming together of age-wide opposing movements could hardly have been imagined. On the one hand was one of the oldest Christian churches, reaching back through apostolic succession to the foundation of Christianity; on the other hand, the newest of the radical Protestant movements, running back scarce half a generation. It was not more remarkable that the minister of the Episcopal church should declare that there is a fundamental substratum of unity underlying both these movements than that the members of the Church of Good Will should applaud and approve such a sentiment. For the antagonism of the radical church toward the doctrinal dogmatism of the old theology has not been less marked than the condemnation of its heresies by the conservatives. The conflict was open; the division was wide. All the more remarkable, therefore, the discovery on both sides that there existed a bond of union deeper than all differences, a unity openly declared by the authorized representative of the old church and applauded by the new."—*Western Conference News Letter.*

A Prayer

By JEROME B. BELL

O, God whose law controls the blazing sun
And all the countless orbs that whirling run
From out thy hand, like chaff before the wind,
Make me to know Thy will, else I'm undone.

Make me to know the truth, whate'er it be;
Lead me to do the right, and show to me
How I may rise to Thy celestial height,
And be from error and its evils free.

I am so weak;—I would be strong and true;
Thy purpose I would know—and if I knew
How I might live the best of Life to make,
Whatever should be done, I'd try to do.

I am so blind; I cannot see the light;
With halting steps I grope, as though 'twere night;
Yet all around I feel the glow of day;—
Touch Thou my clouded eyes and give me sight.

Guide me along the path the Teacher trod;
Let Thou my feet with faith like his be shod;
Fill Thou my heart and soul with love of right;—
Thus nearer shall I come to Thee, O God.

Wilmington, Delaware.

Contemporary Portraits

XVI. Rev. Charles W. Wendte

PERHAPS the most conspicuous achievement won for the the last liberal religion within decade has been the organization of the International Council of Liberal Religious Thinkers and Workers. If this be so, then the debt which we owe to the man who has had most to do in working out the details of its organic development, is no small one. That man is Rev. Charles W. Wendte, Secretary of the Council and most undefatigable in its service for all the years of its existence.

Mr. Wendte is indeed a man of exceptional versatility and his work in this organization is only the culmination of a long career of useful service.

Born in Boston, June 11. 1844, his parents were immigrants from Hanover, Germany. The father died early, and the mother, a woman of unusual energy of character, devoted herself to the rearing and education of her two boys. She became a teacher of the German language and literature, and speedily rose to the first rank in her profession. Among her pupils were Theodore Parker and the well-known translator and poet, Rev. Charles T. Brooks, Miss Ellen Frothingham, translator of Lessing's "Nathan the Wise," the daughters of Prof. George Ticknor, W. H. Prescott, J. Lothrop Motley, Dr. Ezra S. Gannett, and many others notable in Boston's literary and social life. Her eldest son received his early education in the public schools and at Chauncy Hall, a private school of high standing. A year was spent in study in Hanover, Germany.

Returning to the United States, for eight years thereafter he devoted himself, from necessity rather than preference, to business pursuits, first in Boston then from 1861 to 1865 in California, to which far-distant country he had transferred himself in search of health and greater opportunities. This new experience was of vital importance in his career. It enlarged his vision, imparted to him self-dependence and energy, and an unusual acquaintance with men and affairs. Best of all, it bestowed upon him the privilege of a personal relation with that gifted and heroic spirit, Thos. Starr King, pastor of the Unitarian church of San Francisco, who became his friend and adviser. Profoundly moved by the teachings and personal example of Mr. King, and even more by his early and heroic death—a willing martyr to his country's need in the great struggle for the preservation of the American Union,—the youth of twenty-one determined to give himself to the liberal Christian ministry.

Surrendering his position as teller in the Bank of California, he sailed in 1865, again via Panama for Boston, and, after a preliminary year in the Meadville Theological Seminary in Pennsylvania, entered the Divinity School of Harvard University. It was the afterglow of the so-called Transcendental movement in New England life and religion, and the young student was greatly influenced by its trusts and ideals, as he heard them elucidated from the inspired lips of Ralph Waldo Emerson, John Weiss Dr. F. H. Hedge, Dr. James Freeman, Clarke, and others. To this philosophy, with such modifications as the introduction of the scientific doctrine of evolution made necessary, he has been loyal throughout his intellectual development.

Graduating from the school of the prophets in 1869, filled with missionary zeal, the young clergyman went immediately to the Middle West, where, after various trying experiences, he began, at the invitation of Rev. Robert Collyer and others, a new church movement in Chicago which resulted in the formation of the Fourth Unitarian Society of that city (since merged in All Souls' Church,

under his friend and fellow-student, Rev. Jenkin Lloyd Jones.) The great fire of 1871 left his home untouched and the asylum of many driven forth by the flames. During the distressing winter that followed Mr. Wendte gave himself entirely to the work of relief, establishing and conducting two large supply depots, which aided over 10,000 people. Ten days after the great fire, at the instigation of his friend, William H. Baldwin of Boston, he organized in his study, and for several years was in virtual charge of the Chicago Young Men's Christian Union (since known as the Chicago Athenæum), which has given a practical education to 30,000 young people and done much other good work. In 1873 he dedicated the new church edifice which had been the outcome of his pastorate. The following year, exhausted by overwork, he spent six months in travel and study in Europe.

In 1876 the inclemency of the Chicago climate compelled him to remove to Cincinnati, where for seven years he was pastor of the Unitarian Society. A large amount of church indebtedness was cleared off, the church rebuilt and refitted, and a strong society created. Active in local concerns, Mr. Wendte became one of the leading spirits in introducing the system of Associated or Organized Charity into Cincinnati, making a third journey to Europe and studying the system in England and Germany. His musical and literary lectures and his discourses were features in the higher life of the city. He was elected a member of the city school board, and served for seven years as trustee of Antioch College, declining its presidency in 1880. Perhaps his most important contribution to liberal religion was the Postal or Post-office Mission, devised by him and his friend and parishioner, Miss Sallie Ellis, and developed by others. This form of literary propaganda of liberal principles has since been largely adopted, not only in this country but in Great Britain, Holland and India. In 1878 he instituted the Unity Club Sunday Afternoon Lectures for the People which have been contiuued successfully to this day.

In 1882 Mr. Wendte accepted a call to Newport, R. I., as pastor of the beautiful church just erected by the Unitarians of the world to their great leader, William Ellery Channing, in this his birthplace. Always deeply interested in the Civil Service Reform, he placed his church at the disposal of the National Civil Service Reform League, and the annual addresses of George William Curtis, Carl Schurz, and others were delivered from its pulpit. Elected a director of the American Unitarian Association, he revisited the Pacific coast in its interest. The feeble condition of the Unitarian cause in that part of the country appealed to him and led him to resign from his pastorate at Newport and return in 1886 to California as missionary superintendent of the American Unitarian Association.

Mr. Wendte remained for twelve years on the Pacific coast, during eight of which he served as superintendent. He found six churches of the Unitarian order existing in California and Oregon and in four years had increased them to twenty. He organized conferences and clubs and planned a theological school, —a hope since attained. Taking up his residence in Oakland, he also began a church movement to be his own special care, which speedily grew into a large society, composed of some 250 families, which erected in 1881 a beautiful and commodious stone edifice. Mr. Wendte remained for eleven years as its pastor. His sermons and lectures were largely printed in the California newspapers, and he became widely know as a public teacher and leader in religious and social reforms. He made large use of the stereopticon in his lecture work. He was president of the Oakland Oratorio Society and of the Humane Society, and director of other institutions for public service. In 1892 he again visited Europe.

Worn out by incessant labors and cares, he was now compelled to resign his duties as superintendent and pastor at Oakland. The experiment of a change of ministry was not successful, and after a few months of service at

Los Angeles he retired from the pulpit for a year or more, and sought in New England and in Europe a restoration to strength and usefulness. It was slow in coming; but in 1899 he accepted a call to the Unitarian pulpit at Newton Centre, near Boston, a delightful episode in his ministerial career, and two years later became minister of the Theodore Parker Memorial in Boston, an institutional church, whose work is largely among the poor and depressed, and also served as the executive secretary of the Benevolent Fraternity of Churches. In connection with this charge he planned a new and complete edition of the works of Theodore Parker, now in press, and secured from a supporter of the Parker Memorial Church the generous gift which made it possible. The following year he took part in the organization of the International Council of Unitarian and other Religious Liberals, and was made its general secretary, visiting Europe repeatedly in its interest. The work of the Council grew so large as to demand more and more of his time and attention, and was in many ways congenial to him. Resigning his post at the Parker Memorial, after nearly five years of service, during which its work had been thoroughly organized, he accepted the pastorate of the First Parish of Brighton, a Boston suburb, and in 1907 was in general charge also of the work of organizing the 4th or Boston Congress of Religious Liberals. Since May, 1908, he has been Secretary of Foreign Relations of the A. U. A.

Mr. Wendte has been too strenuously devoted to the practical work of the ministry to devote himself to authorship. He has published "A Memoir of Rev. Charles T. Brooks," pastor and poet; "The Students' Diary"; "Freedom and Fellowship in Religion", the Report of the Boston International Congress of Religious Liberals; three collections of religious song (words and music),—namely, "The Sunnyside," "The Carol" and "Jubilate Deo," which have attained a circulation of a hundred thousand copies; "What do Unitarians Believe?" a popular exposition, of which 150,000 copies have been printed; "In Defence of the American Public School System" three discourses; also three series of pamphlet discourses and a number of occasional addresses and lectures. A number of these have been translated into German, French, Italian and Spanish. He has been a voluminous contributor to the daily and weekly journals in this country and in Europe, especially to the *Christian Register* and Boston *Transcript*, the *New World*, and other reviews. He is at present engaged in editing a new song book for our liberal Sunday Schools.

Mr. Wendte's personality is one of unique attractiveness. Resolutely optimistic, infinitely endowed with a capacity for hard work which is the essential part of genius,—he has an agility of mind and versatility of action which is almost phenomenal. A forceful speaker, fluent, rapid and eager in diction, his enthusiasms have always been in the line of constructive progress and broad fellowship in service.

Unitarianism a Religion

Unitarianism is a religion; it is not a theory either of God or man. Among men Unitarians welcome Jesus as the supreme teacher and example; they hold the Sermon on the Mount to be of infinitely more value to mankind than any theory of his nature, and the words of Peter, "leaving us an example that we should follow in his steps," as immeasurably more profitable than the Nicean formula "of one substance with the Father." There is more religion, they hold, in being able to say with the Psalmist, "Because thy loving kindness is better than life, my lips shall praise Thee," than in asserting any dogma as to the nature of God, whether it be new or old. This is one side of Unitarian religion, the other is the practical side upon which there is less need to dwell, because it is seldom questioned. Unitarianism *has* a theology, although the articles of its creed are very few, but it *is* a religion; a manner of life and a condition of the spirit.—*Walter Lloyd in Christian Life.*

Isles of Shoals Summer Meetings

IT is a trick of the Isles of Shoals frame of mind to be sure that the last thing happening is the very best thing that ever happened: and one comes away from this year's season of meetings very much obsessed with the conviction that they were "the best yet." The attendance certainly strained the record, which cannot easily be broken since the hotel accommodations were absolutely exhausted, and the record that will count hereafter is merely of the number of unfortunates who could not get in at all.

Weather was ideal for us. Farmers on the coast didn't like it, and we were sorry for them: but it is poor conscientiousness to refuse to enjoy what comes when it is really what one does enjoy because of one's realization that something different is very much needed elsewhere. Unstinted sunshine, a marvelous beauty of the full-moon, rare lights upon the waters and at least one day of glorious surf contributed to the charm of a very joyous week.

The program proved to be a good one. We cannot of course do justice to it or even review it in detail in our limited space. One must read Mrs. Marean's spirited letters in the *Boston Transcript* or the *Christian Register* to get the value of these. But a few notable facts are significant.

In the first place the program was made up on no narrowly local lines. From the Pacific coast came Rev. Frederic L. Hosmer, the writer of hymns; from the capital of the Dominion of Canada came Rev. Henry Goodwin Smith; while from our own capital city came Rev. U. G. B. Pierce; from Michigan came Rev. Joseph P. MacCarthy of Kalamazoo; from Indiana came Rev. F S. C. Wicks of Indianapolis; while New York City was represented by Rev. John Haynes Holmes, and New Jersey by Rev. E. S. Forbes. Rev. W. C. Gannett of Rochester, N. Y., was also present and his beautiful sunset service on the second Sunday was indeed the crowning inspiration of the whole week's meetings.

The morning sessions were devoted to the consideration of "The Ministry of the Church Outside of the Pulpit", the topics being as follows: I. "Joseph Tuckerman and His Work" by Rev. C. R. Eliot of Boston. II. "The Development of the Sunday School" by Rev. Alfred Manchester. III. "From the Sewing Circle to the Alliance" by Mrs. Geo. H. Young of Dedham. IV. "The Institutional Church" by Rev. Elmer S. Forbes of Jersey City, N. J. V. "The Real Focus of the Church Ideal" by Rev. Theo D. Bacon of Salem, Mass.

Wednesday morning was given up to the Y. P. R. U. and Thursday morning's session included some interesting reviews of Women's Alliance work.

The evening addresses were of more miscellaneous character. Monday evening Dr Hosmer spoke of "The Requirements of a Good Hymn"; Tuesday, Rev. U. G. B. Pierce gave a most eloquent address on "Tennyson, the High Priest of Spiritual Faith;" Wednesday, Mr. Holmes spoke on "Gosse's Father and Son", a remarkably graphic analysis of a significant book. Thursday evening Rev. F. S. C. Wicks gave a most witty address on the "Seriousness of Humor" being summoned to service at short notice through the unfortunate illness of the speaker appointed for the evening. Saturday evening Rev. Bradley Gilman spoke on the "Outlook for International Place."

A most important factor in the delights of our meeting has always been its musical parts. This year we were peculiarly fortunate in the assistance of the "Bostonia Ladies' Quartet" whose services were delightful in every regard. Seldom do four voices blend so richly and truly together in pleasing harmony and yet possess such distinct differences of individual value. The dramatic brilliancy of Miss Dadmun's

soprano was met by the rich fullness of Mrs. Miller's deep contralto; while Miss Coe's singularly sweet and thoughtful alto was matched by the smooth and pleasing qualities of Mrs. Moore's soprano. In the concert of Friday night we had chance to hear them all in their separate excellences as well as in their concerted parts in an admirably devised program, which was most enthusiastically received; but beyond this, in all our services, in the little religious seasons of worship at the chapel, as well as in the larger meetings they seemed so completely to enter into the "Shoals spirit" and become one with us, as to make their part most genuinely satisfactory.

Surely the religious parts of the meetings are no insignificant element in the value of the whole. The new "Isles of Shoals Hym-book" proved a most welcome addition to our resources being especially arranged for the use of these meetings and containing several hymns written for it. Among these were two by Mrs. Emma E. Marean, two by Rev. John Haynes Holmes, one by Miss Greenwood and one by Rev. Geo. H. Young. The Sunday services were conducted by Rev. Howard N. Brown of King's Chapel, Boston; Rev. Henry Goodwin Smith of Ottawa; Rev. Joseph M. MacCarthy of Kalamazoo, Mich., and Rev. Augustus M. Lord, D. D., of Providence, R. I. The daily morning chapel services were conducted in turn by Revs. H. G. Ives of Andover, N. H.; Chester A. Drummond of Littleton, Mass.; Paul L. Phalen of Hingham; Harry Lutz of Billerica, and H. A. MacDonald of East Lexington.

ISLES OF SHOALS SUNDAY SCHOOL INSTITUTE

We went to the "Isles of Shoals Sunday School Institute" with some eager curiosity as to how a carefully devised experiment would turn out. We come away with a very definite realization of how significantly good and profitable an achieved success has proved itself to be. The attendance while smaller, of course, than the crowding constituency of the more popular and long-established "Summer Meetings" which preceded it, was satisfactory, and especially interesting in the distribution of the schools from which representatives came. Of course the program was much more strenuous than that of the week preceding. Not only did it focus down to "real business" from an educational point of view, with "courses", necessitating the note-book, and the contributory questionings and "quizes", but there was so much more of it! Six meetings a day—and on one day *eight*—sounds very formidable. Fortunately the schedule is somewhat fictitious. Two of the meetings were devotional services lasting not over fifteen minutes each—and for those attending them, fifteen minutes of high and wholesome inspiration. The first morning lecture was surely "solid" in every sense of the word, but neither heavy or uninteresting; this was followed by an hour of "Bible reading" quite different in character, and of even fascinating interest in one or two cases. It is interesting to note that what might have seemed the least interesting in this series, the reading of one of Paul's Epistles was made by Mr. Lawrance the most dramatic and absorbing of the whole series. The afternoon conference, again, was quite unlike either of the morning exercises, very practical and immediate in interest, and spirited in method of conduct; while the evening address while more popular in form, had immemediate value of suggestion in Sunday School work. Of course nobody attended every thing. The rocks had seductive invitation for idleness, and a certain sanity of idleness saved us all from inordinate "dissipation in righteousness". But all the sessions were well attended—and seriously attended, too. The note-book was much in evidence. Invitations for questions were readily accepted and discussions never dragged.

The scheme of the "Institute" was along four lines: First, "A course on the Background of Old Testiment Study." This was nobly opened by Rev. W. C. Gannett, D. D., who frankly urged for rational proportion in Bible study, and insistence that we must not make our Sunday School work mere Bible study.

His forth-setting of the vital worth of the Old Testament factors in education was yet sympathetic and discriminating. The next three addresses in the course were given by Prof. Geo. F. Moore, D. D., of Harvard Divinity School, who reviewed in turn the Historical literature, the Poetical literature and the Prophetic literature, making it all very simple, untechnical and constructively illuminating. Then on the last morning Dr. Gannett gathered it all together in an address which without invidious distinction may be pronounced the most inspiring, instructive and stimulative of the whole week's program in its exalted survey of the field covered in the previous addresses.

The Bible readings were uniquely interesting. These Rev. W. I. Lawrance and Rev. H. T. Secrist gave in turn, and included four New Testament books: Acts, Galatians, Mark and John. Each had his own method of interpretation, and the sum of it all was very profitable.

The afternoon "Conferences" were distinctly practical. Questions of method were frankly discussed, the leaders, Messrs. Lawrance and Secrist being alert in question and challenge for discussion, and the response of those present being ready and without lagging pauses.

The evening services included four somewhat contrasting addresses. Rev. F. W. Griffin of Braintree, gave a very searching, almost philosophic discussion of the "Modern Boy in the Modern School"; Rev. Geo. Kent's address on the "Wild Rose of Appledore" was poetic, forceful, and with much beauty of practical application; Mrs. William I. Lawrance gave a very graphic recital of a day in Rome "In the Footsteps of St. Paul", which was heartily received, and Miss Lillian B. Poor of the Church of the Disciples' Sunday School, gave a very practical and interesting paper on "What Shall the Sunday School do for the Little Children?"

Of course the whole time of the week was not given up to dull erudition. The afternoon sessions were put late enough to allow much time for recreation. Excursions to the "Light House," "Appledore" and "Smutty Nose" were amply provided for; an informal dance followed Wednesday evening's lecture, and Friday evening was frankly given up to "frivolity" when a resourceful committee consisting of Miss Lawrance and Mr. Carl B. Wetherell arranged a most clever program of charades and other "incidents" which was heartily enjoyed.

All who had part in the program in any way entered into the enterprise with a spirit of hearty devotion and interest which was itself an inspiration. It was a great thing to have had Dr. Gannett a whole week with us, quite apart from the specific parts he had in the arranged courses, and certainly a great debt of gratitude was due to Mr. Lawrance whose share in the arrangement of the program was not slight, and whose "lion's share" in bearing the burden of hard work of the week, was cheerfully and enthusiastically borne.

In a certain sense this year's enterprise was an experiment; another year's program may be strengthened in the light of the actual testing of experience. But no one present could doubt that in the main the project was abundantly worth while, and future years will bring most gratifying developments out of this beginning.

A Morning Hymn

By EMMA E. MAREAN

Grateful for another day,
Sunshine glory over all,
Every care we put away
Answering the morning's call.
Thine, O Father is the hour,
Thine the hearts we lift anew;
By thy life-reviving power
Make us glad and brave and true.

As an island in the sea,
Heaven above and rock below,
Where the joyous winds are free,
Where the bravest flowers grow,
So our lives in safety rest
In thy providence of love
Daily by thy bounty blest,
Rock below and heaven above.

—*From the Isles of Shoals Hymn-book.*

The Working Girls' Vacation Society

By HARRIET T. COMSTOCK

"THERE first is sweet williams, as rich in bloom as the Unitarian is in good works." So said "Miss Viny" as she walked about in her "denominational garden" in Miss Hegan's bright little book.

And as I look about in the garden of the world's work I see, too, the touch of the Unitarian everywhere. There is scarcely a worthy charity that does not include, among its subscribers, numbers of our denomination, and very largely is this true of The Working Girls' Vacation Society, an organization about which I desire to call the attention of the readers of THE UNITARIAN.

Upon the Advisory Board of this Society are such men as Rev. Hugh Brickhead, Mr. Hamilton Mabie, Rev. Robt. Collyer, Rev. R. R. MacArthur, Rev. Wm. R. Huntington and many more whose names alone go far to reassure the charitably inclined. Mrs. William Herbert is President of the Society: Mrs. Richard Irvin its Vice-President; Mrs. Nathaniel Witherell its second Vice-President; Miss Marion D. Collamore its Secretary, and Miss Edith Bryce its Treasurer.

The Society is undenominational in every respect. It meets a need that perhaps no other organization so fully meets. For twenty-three years it has gone its quiet way, fulfilling its purpose and asking little or nothing from society at large. But the expected, in this instance, has happened. Because of its intrinsic worth the work has grown, and because so vital that it should stand in line with all such efforts to uplift humanity.

Our state and city, our churches and charitable organizations seek to aid the sick and destitute, but this Society seeks to keep young working girls from becoming either destitute or sick—in other words its main purpose is to keep these young people "going", and "going" happily and sound.

You may recall in that wonderful play "The Servant in the House" when the Drainman asked the servant to sit at table and seeing the hesitancy said: "Perhaps you want more heart in the invitation?"

That is it, the "heart motive" that is so vital in The Working Girls' Vacation Society. The necessary red tape is carefully concealed. I doubt if the girls themselves are ever conscious of its existence. But through the efforts of the managers they are enabled, for a price well within the limits of their income, to enjoy at one of the eight houses, two weeks or more of sweet country life under condition, that in no wise lower their self esteem, and with a freedom surrounding them that has all the charm of a summer home indeed. Kindly matrons, women carefully selected to be housekeepers and mothers, preside over every home. With no apparent design these women exert a powerful influence over the girls that reaches beyond the summer shelter and goes into winter quarters and closer contact with other lives.

But there are side issues too of this Society. In the form of a loan a vacation is offered, and in many cases where the girl is the main support of a family, funds are provided for the use of the stay-at-homes, while the sister or daughter goes to recuperate.

When one considers this field of work which has stood the test of twenty-three years, its appeal becomes very strong and tender. It might be your girl or mine who, seeking to hold herself in the honorable line of workers, falters from weariness or broken health. She might hesitate to apply to even her church relief association, she would certainly never apply to the public charities unless she became desperate, but to *this* Society she goes quite cheerfully knowing that as far as its funds permit, it will open doors to her and

her sister-friends, through which they may pass to rest and regained health with well uplifted heads!

Now just here comes a tragic touch. These work-worn girls, many of them half sick, go to the Society's rooms in the United Charities Building and to the little lady in waiting state their cases. If she sees simply a tired girl needing the rest and recreation that so many of us take as a matter of course, the proposition is a simple one, unless the houses are all filled for the season and money is running low—but often her practiced eye sees further. The delicate flush on the thin pale cheek, the hollow voice and quick breathing attracts her attention and she tells the applicant to go into another room where a physician is in waiting. Often for the first time the girls learn that they are in the first stages of consumption. Of course well developed tuberculosis cannot be handled by the Society, much as the managers deplore this, but if there is the beginning to face, they are ready to help.

Up at Santa Clara in the Adirondacks are two houses given by the late Mr. George E. Dodge, where these threatened girls are sent. High and dry these houses, "Hillcrest" and "Uplands", nestle. Round about are sheltering hills of loftier height that temper in the pine-laded winds that they touch not too harshly the weakened frames and delicate lungs. At these houses there are resident physicians, nurses, housekeepers and a staff of servants. These are the most expensive houses of course, and a large sum of money must be at the Society's demand yearly in order that the work may be carried on. Girls are never sent to Santa Clara for less than four weeks, oftener they must remain for the entire season. But wonderful cures are effected. Many a girl who would be doomed if her case were neglected for a year, is sent back to the working ranks entirely restored. They are very happy there as they journey back to health. The best of food, quantities of rich milk and eggs, give strength to their depleted bodies and every effort is employed to keep their minds free from worry. They have

From the Railroad

their dances—early ones, let us be glad —and they forage the woods for ground pine to make the beautiful houses more beautiful. The doctors are their friends and genial response meets every design for the general well being. Rest couches line the broad halls; separate rooms give seclusion and privacy and the bright dining hall is the meeting place for good appetites and jovial spirits. No hospital atmosphere enters the cheery homes, and this is a wonderful factor in the work of recovery.

At Santa Clara a physical director aids the doctor and nurse in their mission. On the broad, airy piazzas dressmaking is taught, and a specially designed kitchen is devoted to the lessons in cooking and household hygiene. Think what this means! Other vacations are made possible for girls not strong enough for office or shop work; future homes are being prepared for and the girls themselves while learning anew forget present fear and danger.

The past winter with its financial stress and necessary hardships for the working poor, has told heavily on the girls. Never before have they more needed their vacations; and never before has the Society felt itself more crippled as to resources. They appeal to all generously inclined friends to consider their work and what they have already done, and the responses to this appeal may come in the following ways:

$1.00 or more is the annual membership fee.

$25.00 makes the donor a life member.

$100.00 makes the donor a patron.

$10.00 will pay for a two weeks vacation, with traveling expenses, to any of the summer homes where recreation alone is needed.

Near Hill Crest

$40.00 pays board and traveling expenses and medical care for a month at Santa Clara.

$15.00 will endow a room in perpetuity.

All checks should be made payable to Miss Edith Bryce, 20 West 54th Street, New York City.

The only limit to this good work is of course, money. It does not for one moment present its appeal in an egotistical way; it acknowledges itself as

only one of the many efforts to help along, but it does its work in an original way, and aims to keep the workers going, rather than to support them when they have fallen by the way.

Amid the Rocks

Vacations are not the common lot of all. One employer asked his clerk not long ago where she was going for her vacation? "Oh no where", she answered cheerfully, "I can do without that. I only went to the country once in my life and that was to *Jersey City.*" Her case is not peculiar. The self sacrificing, really self respecting girl has small choice, and it is to meet this peculiar situation that The Working Girls' Vacation Society makes its appeal.

The Merging Mystery

Thy way, O Lord, is in the sea,
  Thy peace is in the sky:
And lo, I gaze far off to glimpse
  Their merging mystery:—

Their merging mystery so strange
  In dim horizon line,
Where eager striving of the sea
  Lifts to heaven's peace divine.

Thy way, O God, is in my soul,
  Now eager, like the sea,
Now lifted to exulting peace,
  The peace thou shar'st with me.

For every day, thy heaven is mine,—
  Sky brooding over sea;
Each day I share thy zest, and peace,
  In merging mystery.

The Need of Laws Above Laws

By REV. JOHN W. DAY

IT is time we should rescue the idea that has been dragged in the mire of a phrase not to be so much as repeated. A spurious notion of honor, the defense of passion and lust, deeds of anarchy and fanaticism,—these have vitiated and degraded what in its purity is the noblest and most precious of truths. In the book of Judges the national deterioration was explained by saying that in those days every man did what was right in his own eyes. In one of Paul's epistles almost the same expression is used with reference to the highest level of human excellence. The Gentiles who, though ignorant of the Jewish code, had, nevertheless, done the things the law required, were said to have been a law unto themselves. In one case, to be independent of the law was reprehensible; in the other case it was beyond reproach. The inconsistency is dissolved when we see that disregarding the law was in one case for the sake of a lower law, and in the other case out of a feeling for a law equally high. The lower law was base and degrading; the upper law was fine and elevating. The right to be independent of law depends, then, upon the purpose and direction of the independence.

What, for instance, would character be if it were measured according to a conformity to the statutes? If even a high code of morals were everywhere realized, what kind of perfection would that fulfillment bring? Is character merely legal, or only moral, in this sense of the word moral? Is he the pattern man who keeps out of the penitentiary, or squares his conduct scrupulously and fearfully by what legal experts tell him the laws require and forbid? If laws were ever so perfect, would they ever make men perfect? Jesus showed us what a Pharisee could be, correct, exemplary, above reproach, —and knowing it; and it is clear why he could not bear that sort of obedience to the law. The smug self-contentedness of the law-made soul shows why he looked on the most degraded sinner who wanted to rise with more hope and tenderness than on the most admirable person who felt he had risen. This is the truth in the teaching sometimes wrongly poised so as to reflect on the moral life. The truth is that this kind of moral life, mechanical and legal, is as little like character as the learning of dates is like the knowledge of history, or the memorizing of a grammar is like speaking the language. If prohibition could prohibit, as it seems on any large scale never to have done, would the result bring what the evils of intemperance lead us to wish for, or what the advocates of prohibition expect? Shutting a man up where he cannot gratify evil appetite will not of itself cure him of it. Shutting away from him the thing he craves will not settle the possibility of his getting it, or reform his nature. Children cannot be trained on that principle, and it is not likely that human nature in its prime will be more docile and tractable. A law is never enough to make character until it becomes something more than law, is taken into the man himself and made the free choice of his will. Life is a school where we are all the time getting questions that were not in the text-book, lesson, or lecture, questions that test how able we are to use its precepts and create life the while.

"The spirit of life in Christ Jesus!" That was why Paul was so kindled in thinking what Jesus' teaching did for him that all his training in the rigid laws had not done. It went to the heart of action. It reached the springs of motive and planted the seeds of righteousness. The inmost desires must be pure, or conformity to the rules of virtue would be hollow. A man must love his neighbor before his behaviour toward him would be all that it ought to be. Self-control was the upper reach which no outward control could attain. Conscience, that vital spark of God, was more than phylacteries, and the reverence for the Kingdom of God within more than the glory of the temple. That was the practical meaning of faith in him that made it much more than a doctrine,—

made it a throbbing, creative, and contagious life. To be touched with that spirit of life which was in the great Teacher, was to feel a new kind of impulse toward better life. Laws were binding, compulsory, hateful, and they made goodness hard and unlovely. But here was a law that changed the whole spirit of the process. It made the drudgery of obedience more endurable, and it lifted above that effort a hope which shone down into the most hopeless life, and flamed beyond the highest attainment.

Is there any greater need in social and personal life than the need of this recognition? Can the training of schools or the legislation of states take the place of what churches try to do? Is there anything that goes so deep as religion into the springs of action? Can good laws themselves become effective, or people ever rise into the life no laws reach, until men appreciate the law of the spirit of life that was in Christ Jesus, and enter that higher service which is perfect freedom?

Why I am a Unitarian

Why I am a Unitarian? Because at the most critical time of a man's life, when honestly seeking the truth, I found in Unitarianism understanding, sympathy, and help. Because it cleared away obstructions and hindrances, and by thus giving freedom made possible a broader and deeper faith. Because it is open-minded, willing to learn, and to acknowledge and correct its errors. Because it is the religion of the vine, not the church of the rock. Because it does not stand for something, but moves with the advancing life of men. Because it puts the supreme emphasis where it ought to be put, upon what a man is and the way in which he lives. Because it considers enthusiasm for humanity superior to denominational loyalty and sectarian zeal. Because its fellowship is open to all, and its ministers are free to say candidly what they really think. Because it gave to me the religion of Jesus which had previously been hidden by outgrown theological ideas. Because it is profoundly positive and affirmative and enables me to believe more in men and in God. Because it makes religion not a reminiscence nor a tradition of a glorious past, but a present vital experience of the Living God, in the grasp of whose might, wisdom, and love we live. Because this assurance of God is a good thing to live by in this world and in any future world.—*Rev. Frederic Gill in Arlington Advocate.*

The Fellowship for Social Justice

One result of the humanitarian sentiment pervading the anniversary meetings this year was the organization of the Unitarian Fellowship for Social Justice. The bond of union as stated in its object is "To provide a fellowship for united action against all forms of social injustice, and to sustain one another in the application of our religious ideals to the needs of the present day."

The following officers were elected: President, Rev. John Haynes Holmes, New York; vice-president, C. E. Carr, Andover, N. H.; treasurer, Rev. A. Robinson, Newburg, N. Y.; secretary, Rev. William W. Peck, Winchendon. These and Messrs. Weatherly of Worcester, Gifford, Laconia, N. Y., and A. W. Littlefield, Brookline, constitute the Executive Committee.

It is proposed to admit laymen, although our list of members contains but one, Mr. Carr, who participated in the organization. No soliciting of members has been done, but some twenty ministers who are in earnest voluntarily effected the formation of the society. Anybody willing to join on the basis of the purpose above stated can by the payment of the small fee of $1.00 be enrolled as a member.

WILLIAM W. PECK, Secretary.

This I learned from the shadow of a tree
Which to and fro did sway upon a wall;
Our shadow-selves, our influence, may fall
Where we can never be.

—*A. E. Hamilton.*

Decay of the Sense of Sin

By REV. WILLIAM H. RAMSAY

THE late W. E. Gladstone said that the most striking change in the religious world in his time was the decay of the sense of sin. There can be no doubt that a vast change has taken place, both in the conception of sin, and in the place it holds in religious thought and teaching. For centuries the central idea of Christianity was that of deliverance from sin. The entire scheme of theology centered about this one point, —redemption from the curse of sin. It was explained as, first of all, an alienation of the entire human race from the divine favor, a primeval curse resting upon mankind, on account of the transgression of the first parents. This was "original sin," and it involved a degradation of the nature of man. The guilt and corruption of Adam's sin was transmitted to all his progeny. St. Paul seems to have been the originator of this doctrine. It was elaborated by St. Augustine, and John Calvin added to it the unrelieved horrors of his speculations, which have been embodied in a creed that is still taught to little children in modern Sunday Schools, to the bane of their religious training and natural spiritual unfolding.

The main business of this type of teaching is to induce a sense of guilt and sinfulness, as a preliminary to the appropriation of the redeeming merits of Christ. In fact this kind of teaching implies that religion arises from a consciousness of guilt and corruption. The old-fashioned "sense of sin" was an artificial product of the prevailing doctrine of sin. As a modern Methodist writer well says: "The ruin wrought by Adam's transgression, the sinfulness of our nature, its alienation from God,—all this firmly believed, and constantly preached, was well fitted to work upon the emotions through the imagination, and to produce the precise sense of being 'lost' that the doctrine called for." This was "experiencing a doctrine, it became scarcely distinguishable from a religious drama." The truth could not be better stated.

This theological doctrine of sin is rapidly disappearing from the modern mind. Religion is receiving a vastly higher and nobler interpretation, which is putting sin into the background. The doctrine of sin is receiving an entirely new interpretation. Many factors have contributed to this change.

1. Evolution. The true story of the rise of man from a lower order of life has utterly discredited the notion of a "fall" of the race. The human race has not fallen; it has been gradually, but surely rising. Sin and imperfection in man are but the vanguard of advancing humanity. As the race advanced, many things, once right and good under the existing conditions, have become bad and immoral in relation to higher and better standard of life.

Moreover, the advance of moral ideas has made the conception of imputed guilt a monstrous and impossible idea to thinking people.

2. A second factor that has changed the conception of sin is that many religious and ecclesiastical standards and rules of life are found to be distorted and unnatural. Churches have placed many things naturally innocent and beautiful, and enlarging to man's life, under the ban, and created a host of artificial and unreal sins. Ecclesiastical goodness and natural and real goodness have not corresponded. One of the best known ministers in the South said in a Lenten sermon: "The man who does not observe Lent is spitting upon Christ."

Religious sects have placed certain forms of popular amusement, harmless in themselves, on the level with serious moral offenses. Such teaching tends to create a narrow and artificial life, and it produces a reaction when religion becomes identified with conformity to artificial and narrow standards.

Religious sanctions have been frequently invoked to support rules and standards of life that were immoral, because bad for man, and restrictive of the things that make for larger and fuller life. This fact has caused a natural revolt. Because such a sense of sin arises out of a distorted idea of

religion, many people have consequently come to regard religion "as a disease to be cured, rather than a grace to be cultivated."

3. A third reason for the decay of the old "sense of sin" is the fact that the modern conception of "salvation" has shifted from the self-centered individualistic point of view to that of social uplift and redemption. The old theological notion of salvation centered in the rescue of the individual from guilt and from the "wrath of God." It was intensely introspective and often very morbid. Salvation was largely a selfish business. It is expressed in the old verse:

"'Tis a thing I long to know;
Oft it causes anxious thought;
Do I love the Lord or no,
Am I his, or am I not?"

The new attiude and view of the matter is expressed in the widely known motto of Dr. Edward E. Hale, "Look up, not down. Look out, not in. Look forward, not backward. Lend a hand." Or, as another modern preacher puts it: "Do not trouble about your soul, or about your sins; it draws you from large aims into petty, self-centered scrupulosity." Even the modern Methodist is experiencing a wholesome change on this subject.

One of the best known writers in that denomination says: "The Christian consciousness is moving toward a point where the supreme question of life will be not, 'Am I saved?' but 'What am I good for?' Not 'Does God pardon and accept me?' but 'How can I contribute most to the progress of the Kingdom of God?' Day by day when the Christian reaches the reflective hour at the close of the day's work, he will ask not, 'What sin have I committed to-day,' but 'What can I learn from this day that will make me more efficient to-morrow?'"

This is the wholesome and helpful attitude toward life and its opportunities. Fear has sometimes been expressed that this decay of the old fashioned sense of sin, and the old idea of sin, may mean the decay of vital religion, and a weakening of the authority of conscience. There are no grounds for such fear. There certainly has been a decay of the old type of introspective and self-centered religion. People are thinking less and less about "saving their own souls." There has never been a time when the moral sense of the masses of the people was more alive, or the sense of responsibility for the real salvation of society more keen, or when men were actuated by higher ideals of private and public life and conduct, than they are to-day.

Religion is not declining; it is growing; it is becoming broader and deeper, and more ethical, and more truly spiritual than it has ever been. Religion is clearing itself of belittling and degrading elements that clung to it under the old forms and interpretations. A whole catalog of artificial sins, created by priestcraft and superstition, has been swept away, and man's spirit has been liberated from false and conventional restrictions and prohibitions, and a higher, more natural and more beautiful moral and spiritual life has been made possible.

The true conception of sin—the modern conception, is that it is the failure to go forward to the higher and better life, when the vision of that higher life comes to us. When we fail to go on, we degenerate; and then there arises a discord between what we are and what we ought to be, and might be.

Degeneration is the black shadow that accompanies evolution. It means loss of faculty, loss of power, a blunting of conscience and a blurring of moral vision.

When conscience becomes awake, and we are conscious of failure and deriliction, and the struggle for the better life begins, then the need of readjustment and a reinforcement of the weakened power of the will is felt. How are moral harmony and a renewal of the will to be attained?

The old creed says: "Man must accept moral bankruptcy. Human nature is bankrupt. There is no power of renewal or redemption from within the soul."

Liberal religion says: If man is

bankrupt, and there is no recuperative spiritual power left in him, then he is indeed lost beyond hope of recovery. But this is not true. The prodigal is still the father's child; the divine nature is still his; he may return to the father's house. The awakening of the spiritual nature may be the impulse to a triumphant struggle against the gravitation to evil.

The most harmful and discouraging thing about the old orthodox creeds is that they denied this power of moral recuperation in man. They presented a false idea of God and of his relation to man and a fictitious scheme of redemption based upon the fiction of the old Roman law.

The teaching and gospel of Jesus knows absolutely nothing of the evangelical scheme of redemption. Jesus declared to the penitent soul the fact and the law of renewal and harmony. When the prodigal returns to his father, he is forgiven and begins to live a new life. There is no sacrifice of blood, and no need to appease his father's wrath. There is no wrath in the father.

There is no wrath in God; God is love. And it is the new sense of love and eternal mercy that creates the motive power for the will. Love is an almighty and all-conquering power that renews the will; and when it takes possession of the soul, and is felt and known as the life of God within the soul, then we know that God's almightiness is linked to our weakness, and "we can do all things through him that strengtheneth us." Divine forgiveness is nothing but the sense of peace and harmony of being that comes when we adjust our wills and our lives to the law of the goodwill, to the law of love. We take the verdict of our own conscience, of our own inner experience for the verdict of Heaven; it is the verdict of Heaven.

Charles Dickens as a Unitarian

The following letter to the *Inquirer*, our chief English Unitarian publication, throws light on a matter interesting to us all. The "Little Portland Street Chapel" was the place of James Martineau's most active ministry and it was under his pastorate that Dickens became enlisted:

SIR—The period of Dicken's connection with Little Portland Street Chapel dwindles in a most remarkable way. Forster stated it as two or three years. The author of the Life contained in "The Dictionary of National Biography" translated this into a year or two, but Mr. J. K. Chesterton, in his recent volume on Dickens, knocks off the years of the last statement, and substitutes *weeks*. "Once in a puff of anger at the Church's political stupidity (which is indeed profound) he left it for a week or two and went to a Unitarian Chapel; in a week or two he returned" (p. 218).

After investigating the subject I find that Dickens and his family joined the congregation on November 20, 1842, and continued their attendance until some date in the year 1847, a period of between four and five years, though his absences from home, including the residence of nearly a year at Genoa, would of course curtail the possible attendances during that period. This circumstance, and others connected with Dicken's relationship to Nonconformity, receive full treatment in a small work which I am preparing on the subject.

CLEMENT E. PIKE.
100 King Henry Road, N. W.

A Chance for All

In Jesus' mind the most strict Pharisee of His time had no better chance to enter the kingdom, because of his class, his position, his faithfulness in the law, than did the despised Samaritan or Publican. The man who came to Him, saying "Lord, Lord," had no better chance than he who did not salute Him at all. No profession of religion counted. It did not avail to belong to any sect or church. It was the individual and the inner life only that counted, and in this everything counted, every thought and action, every spoken word and secret desire.—*Rev. Oscar B. Hawes in Paragraph Pulpit.*

How a Church Grows

When Mrs. Celia Thaxter was asked the secret of her success in raising flowers on Appledore Island she said that the Germans have a word which they use to describe the care of plants, "Opelske" which means "loving up." That is my secret, Miss Thaxter, would say, "I love them up."

A church is the flowering of a deep, constant, generous love. A church may have reverent, inspiring and noble hours of worship; it may teach the highest truth; it may have many of the most useful activities, educational, charitable and social, and yet languish through the lack of thoughtful love, loyalty to the particular institution and loyalty to the larger purposes. But let a church feel the power of an enthusiastic affection and its whole life will thrill with the joy of growth. Great executive ability, leadership, large financial support, wise teaching and clear thinking are useful in a church, but all together they are not equal to a high devotion. Your love is better than anything else which can be given, because your love means the gift of yourself.

A church is a company of hearts and how it grows when the hearts are warm! Love it up, that is the secret of increasing strength. F. R. Griffin.

Salvation by Character

Many Unitarians object to this word "Salvation." It is a relic of the time when men believed in a hell of consuming fire. They choose rather to emphasize the attainment of heaven, and prefer "Development" to "Salvation." But even salvation from spiritual death depends on character, not on belief. Not what you believe but what you are is the important thing. Not by accepting a creed but by meeting life in a noble spirit is the heaven of men's deepest desires won. Character is the source of the highest happiness, the most enduring power, the noblest life. More than any other power character brings man nearest to God, for it reveals his godliness. Unitarians, therefore, like to place the supreme emphasis upon character.—*Chas. T. Billings.*

God does not weigh criminality in our scales. God's measure is the heart of the offender, a balance so delicate that a tear cast in the other side may make the weight of error kick the beam.—*James Russell Lowell.*

Sweep away all that is irrational in creeds or obstructive in churches; make an end of wolfish and sheepish types of piety and canting forms of philanthropy; lead mankind onward and upward into the full, clear light of reason and the large freedom of nature,—and will religion have disappeared? Only as the sun disappears when men come out of caverns and cellars, and find the mists of morning swept from the wide firmament of blue and gold.—*Rev. Chas. G. Ames.*

On Sunday, June 21st, in the presence of a congregation that completely taxed the capacity of the church, Mr. Robinson preached the Baccalaureate Sermon to the members of the graduating class of the Newburgh Academy. This is the first time in the history of this old institution, that this annual service has been held in the Unitarian church. Coming entirely unsolicited as it did, it manifests a growing spirit of appreciation which indeed must be expected to come slowly in a conservative city like Newburgh. The service was one of great attractiveness throughout, and did much to relieve the familiar spirit of misapprehension on the part of many people.

Early in June the first public playground of the city was opened and dedicated under the auspices of the Mothers Council. This movement while one of widespread interest, has been watched with particular solicitude by the members of the Church of Our Father, who have contributed much to its success. The opening exercises were under the direction of Mr. Robinson, and the members of the childrens choir did much in the provision of the music.

Notes from the Field

Pilgrim Church
Attleboro, Mass.
Rev. J. H. Applebee
Minister

On Sunday, June 28th, the last services of Pilgrim to be held in the Opera House took place. When the congregation reassemble the first Sunday in September they will worship in the basement of the new church. A few weeks later the audience room will be completed, a fine organ installed and the church will be dedicated. The month of June proved a very busy and profitable one. Two outdoor socials, a lawn party, social tea and Sunday School picnic were given, the attendance at all being large.

Mr. and Mrs. Applebee will spend the summer in Meadville, Pa.

First Unitarian Society
West Upton, Mass.
Rev. Carl G. Horst
Minister

Two services at our church that attracted unusually large congregations were the Memorial Day service, when the G. A. R. and kindred associations were our special guests, and the service on the second Sunday in June, when our pastor preached the baccalaureate sermon to this year's graduating class of the Upton High School. Wednesday, July 1, the three local protestant churches held their annual union picnic, which has now become one of the town events, that the people anticipate with pleasure. The church will be closed during August and will re open the first Sunday in September, when Rev. Carl G. Horst will enter upon his ninth year as pastor of our church.

Second Parish
Saco, Maine
Rev. Arthur B. Whitney
Minister

Unitarian Men's Club of Saco was organized February 28, with a gathering of forty-five of our men at a banquet in the Saco House. Hon. Augustus Moulton of Portland, addressed the men forcefully and interestingly upon the subject of "The Uses of Men's Clubs." A committee was appointed to submit a practicable scheme for a club. Later, the club was formed, its affairs for one year being wholly in the hands of a committee of seven. June 25 the club listened to Mr. Leroy T. Carleton, chairman of the Maine State Commission for Inland Fisheries and Game, and Mr. John F. Goldthwaite, who is an authority on all matters pertaining to Maine coastwise fisheries. The club numbers over fifty men.

Harvard Theological Review

The July number of the *Harvard Theological Review* opens with an article on the "Naturalization of Christianity in the Far East" by Professor E. C. Moore. The author, who has been long and closely connected with the administration of missions and has recently returned from an extended tour of inspection, gives an illuminating description of the great changes which are now going on in China, especially in their bearing on the propagation of Christianity. If Christianity in China is to be anything but a foreign religion, it must submit to the same process of naturalization which it underwent when, from being a Jewish sect, it became the religion of the Greek and Roman world. It must be Chinese, not merely in external form but in its whole apprehension and application of religion, having its roots in Chinese character, civilization, and history, as ours is rooted in Western soil. This native and unconscious assimilation is very different from the artificial "accommodation" of Christianity to Chinese ideas or practices sometimes attempted by foreign missionaries. The writer thus defines, in the light of the expansion of Christianity in the early centuries and of modern experience, the condition under which alone Christianity can establish itself among Oriental peoples of ancient culture and strong race-consciousness—namely, by taking its place in their own religious development; by naturalization and nationalization.

Under the title "Mediævalism and Modernism" Father Tyrrell of London, sets forth the aims and aspirations of the progressive Catholics on whom the Pope has fastened the would-be opprobrious name "Modernists" and their contention with their opponents, whom he calls "Mediævalists," because they take as final—and therefore as primitive Catholic and apostolic—the synthesis of traditional theology, mediæval science, and the prevailing philosophy of the thirteenth century, effected by Thomas Aquinas.

Plato defined philosophy as "meditation on death." Professor A. H. Lloyd of the University of Michigan, discusses in a fresh and original way the origin and significance of this conception, and its relation to Plato's "heroic idealism."

Prof. George E. Horr of Newton Theological Institution, contributes an article "Bishop Butler and Cardinal Newman on Religious Certitude," in which the influence of Butler on Newman and the difference between Newman's own view and his predecessor's are elucidated.

Under the title "Theology from the Far End and the Near" the Rev. Frederic Gill criticizes the monistic and deterministic tendencies which appear to him to be gaining ground in modern liberal theology.

The Survey of Recent Literature on the Old Testament and the New, by Professors Toy and Ropes respectively—a classified list of select books with brief critical comment—should prove helpful.